



THE OLD SYNAGOGUE AT VENICE — PAINTED BY A. MAGNASCO

Brooklyn Jewish Center Review

TO THE LAND OF ISRAEL

By ISAAC BASHEVIS SINGER

THE SYNAGOGUES OF
EUROPE

By ALFRED WERNER

A SPIRITUAL RENAISSANCE

By DR. ISRAEL H. LEVINTHAL

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Rosh Hashanah, 5720 September, 1959

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THE HOLIDAYS AS A KEY TO THE JEWISH FAITH

THE Jewish year is ushered in by holy days and a festival that span almost the entire month of Tishri. Each one of these days has its individual emphasis and message and together they constitute a guide to the faith of the Jew. Rosh Hashanah marking the change in the calendrical date and celebrating the advent of a new year, affirms for the Jew the sanctity of time.

One of the qualities that distinguishes a human being from the rest of nature's creatures is his awareness of time. This awareness is a root of concern, anxiety, dread and hope, the special characteristics of the human predicament. Without this sense of time we are but driftwood floating on the streams of life. Cognizant of time, we rise above a primitive state and make ready for the tasks allotted to us during our earthly existence. It is a profound paradox of life that only that being who apprehends the limits of time can gain a glimpse of timelessness, which is eternity. The great moralist, Rabbi Israel Salanter, noted that to a sensitive soul the ticking of a clock can be a powerful and moving sermon. Though Rosh Hashanah time is sanctified, our perception of the human situation is sharpened and the purpose of our existence is acknowledged.

Yom Kippur, the day of Atonement, is the day tradition has set aside for the recognition of self. We must stop and reflect upon our inner being lest we lose ourselves in an ocean of things. In our day in particular, with its uniform communications, standardized entertainment and outer-directed culture, the image of one's own individuality is blurred. We know ourselves only as a part of this enterprise or as a part of that organiza-

tion. Our minds, exposed to the whirl of events is but a tattoo of impressions. What we are and what we signify is forfeited. Through the discipline of prayer and fasting we shut out on Yom Kippur day that which is mundane and we try to recapture our individuality. The recognition of the self is the only path towards the recognition of God. In the depths of our being we find the ground of our existence—God.

This series of holidays is concluded with the festival of Succoth. The special theme of this festival, dating back to its agricultural origin, is that of gratitude. When directed towards God this sentiment spells our thankfulness for the harvests and bounties of nature. Indeed, when it is directed towards our fellows it becomes the basis of much of our ethics, the social amenities and even our etiquette. But following so closely upon the holy days of Rosh Hashanah and Yom Kippur this Succoth theme of gratitude is suffused by their light. Gratitude towards God, unlike the quality of the gratitude we show to men, is not dependent on the harvests that nature may bring us. Oft we sow and we do not reap, yet, if we take to heart our human situation we must remain grateful to the Almighty.

Illuminated by the teaching of Rosh Hashanah and Yom Kippur the religious sentiment of gratitude transcends nature's bounties or man-made possessions. It is a thanksgiving to God for life itself, for being, and for our human destiny. In this greater sense Succoth becomes the climax of the inner growth of the spirit that began on Rosh Hashanah day.

BENJAMIN KREITMAN.

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ROCKEFELLER ROMANCE

—A Timely Comment—

The world was fascinated by the romance of Steven Rockefeller and Anne-Marie Rasmussen, and followed with keen delight every detail of their courtship and marriage.

There was one statement of the groom, which made a deep impression on me, and I hope that it would make the same impression upon all the readers of this editorial comment. When the reporters flocked to the little Norwegian town of Sogne wanting to crowd into the little church, to observe and to photograph every movement of that dramatic hour, young Steven pleaded with them almost plaintively: "Anne-Marie and I have to live for the rest of our lives on the memory of what goes on in this church. For us it is a very solemn occasion and a religious one. I hope you will respect our feelings in this."

What a beautiful sentiment is here expressed! How we must admire this young man of wealth and social prestige who, nevertheless, reveals such a keen understanding and appreciation of the sacredness of that house when his life is to be joined with the life of his beloved in holy wedlock.

What a contrast this is to the attitude we so often behold in the case of many couples, who, unfortunately, have lost all feeling for the sacredness of this important moment in their lives, and who approach the marriage ceremony in a spirit of levity and light-mindedness.

The very fact that Steven and Anne-Marie chose the little church of Sogne for their ceremony must arouse our admiration. They could have chosen one of the large halls in a fashionable hotel in a nearby large city. But they chose

(Continued on page 11)

"JUST BETWEEN OURSELVES"

בֵּין לְבֵיןנוּ עַצְמֵינוּ

An Intimate Chat Between Rabbi and Reader

A SPIRITUAL RENAISSANCE

HARRY GOLDEN, in his new book, recalling incidents of Jewish life in the New York's East Side of his early boyhood, tells that his mother then predicted that in fifty years Judaism in America would disappear. In a facetious manner, which is not necessary to repeat here, he shows how wrong her prediction was. But his mother was not the only one who made such prediction. It was the thought of countless numbers of the immigrant Jews of that generation that Judaism had no future in this new land of freedom and opportunity, that the obstacles which the Jew faced in the new environment must spell doom to his spiritual heritage of more than 3,000 years.

Thank God, we now see how totally wrong that prediction was. For a number of years, it is true, things looked very dark, and almost hopeless. A feeling of despair filled the hearts of vast numbers of our people. But fortunately, there were some men and women in various parts of the country who could see beyond the heavy clouds, who had vision, faith and, above all, the strength and the determination to plant in the soil of this blessed new land the seeds for a thriving Jewish life that would grow and develop despite all obstacles and difficulties. They established institutions of learning, small and modest in the beginning, which grew in greatness and in achievement, and which today are producing leaders in thought and in action to guide spiritually and culturally the masses of our people. It was not an easy task; they had to overcome the indifference and the hopelessness which marked the attitude of so many people. But the simple truth, which Theodor Herzl enunciated, and which guided his own life, proved true: *Wenn ihr wollt, ist es kein märchen*, "If you but will it, it is not a dream!"

Our own Brooklyn Jewish Center, which was founded forty years ago, is the product of just such a vision; it

moved a small handful of men, who were looked upon by many in the community as impractical dreamers, who could not possibly succeed. The beneficial results of these dreamers, the founders of our Center, speak for themselves.

I am writing these lines in the beautiful surroundings of Camp Ramah in the Poconos, where Mrs. Levinthal and I are privileged to be vacationing. Who could have dreamed a score of years ago, that it would be possible to establish a Hebrew-speaking camp for children, that parents would be found willing to enroll their children in such a camp in preference to the ordinary camp devoted only to sports and play, and above all, that there would be children who would want to be in such a camp? What strength of vision and what faith in their conviction must have guided the men who dared to undertake such a venture! In the small span of only a dozen years, there is today not just one such camp, but four—in the Poconos, in Connecticut, in Wisconsin and in California. Next year, another one is to open in Canada. And the interesting fact to observe is that there is hardly any need for solicitation of campers. There is such a rush of applicants that long before springtime registration must be closed.

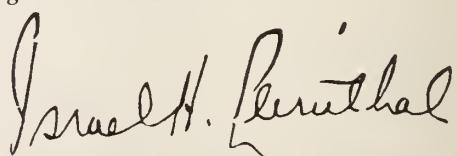
What is even more remarkable to note is that these camps are not just for young children. Here you have divisions of high school boys and girls, and now an added department for college students. They come not merely for play and sports—though ample opportunity is offered for these also—but every camper, young and old, attends study classes of an hour and a quarter or more a day.

Ramah offers something more than the opportunity to study and to become familiar with the Hebrew tongue. It offers the camper the environment of

wholesome Jewish living. The morning services, which everyone attends, are beautifully conducted and intelligently interpreted, the meals start with the *motzi* and conclude with the beautiful chanting of grace; the ushering in of the Sabbath, the *zemirot* at the Sabbath meal and the joyous dancing that follows, the beautiful services which each group has the opportunity to lead, the picturesque and inspiring *havdalah* service which marks the close of the Sabbath, the dramatic *Tishah b'Ab* service, which gives the camper the feeling of personal loss in the destruction of the Temple and Jerusalem—all this and more, in which all participate, give the child and youth the experience of ideal Jewish living which must have a tremendous influence on his Jewish character not only at the time but for many years throughout his life.

And Ramah, though it has shown the greatest growth and expansion, is not the only one in this new field of summer Jewish education. Massad is another such Hebrew camp which has grown to two camps, both filled to capacity. These can also show beautiful fruits of their rich program in Jewish living and above all in training the campers to make the Hebrew language their spoken tongue and to become familiar with the best of our ancient and modern Hebrew literature. And there are a few other such Hebrew camps which have lately arisen in other parts of the country and which also show remarkable success. All of which proves how much can be achieved for the development of an intelligent and meaningful Jewish life in America, if there is but the will to achieve it.

As we approach a New Year and pray for life and happiness, may we also pray that our Heavenly Father may grant us the understanding of the need of the hour and, above all, that He may inspire us with the will and determination to give of ourselves to the service of our people, so that we may help to fashion a Jewish life in America that shall be a source of blessedness to us, to our children and children's children for generations to come.



HERE are men whose faces bear the seal of their fate. Moishe Blecher, the roofer was one of those. First of all, he looked like a Jew from the East—a Palestinian, or a Yemenite, or like one who had come from the city of Shushan. His face was dark, sunburned, wrinkled and yellowish, as though the sun of the tropics had beaten upon it since the beginning of time. Secondly, there was in his eyes a kind of dreaminess whose like is not seen in our parts. His eyes seemed to see things that are veiled, distant, perhaps already past, or still to come. Moishe Blecher was a man of learning, and with my father he always discussed the same subject: the coming of the Messiah. He knew every biblical verse that referred to it, as well as every paragraph of the Gemorrah or the Midrash in which the Messianic age is mentioned. He was especially fascinated by the esoteric verses in the Book of Daniel. These he pondered constantly, and then his dream-lost eyes became even more lost in fantasy.

Often I would see Moishe Blecher on top of a roof. The roofs of Warsaw were slanted and dangerous. But Moishe Blecher walked across them with the instinctive dexterity of a sleep-walker. I would feel terrified as I watched him cross a deep chasm paved at the bottom with rough stones. Up there, Moishe Blecher appeared to me like a man who possesses supernatural powers—one who was accustomed to miracles, one not subject to physical laws. Suddenly he would stop still, raise his face to the sky and gaze up into the heights, as if expecting an angel or a seraph to fly down to him with tidings of the great deliverance.

Sometimes he asked my father difficult questions. He found inconsistencies in the pronouncements of the Sages. He wanted to know how much time would elapse between the death of Messiah ben Joseph and the coming of the Anointed of the House of David. He spoke of the shofar of the Messiah, of the donkey upon whose back the Messiah would ride, of how the Messiah sits at the gates of Rome, binding and unbinding his wounds. He protested bitterly against Rabbi Hillel, who said that the Messiah would not come to the Jews because they had already consumed Him in the days of King Hezekiah. How could a Zaddik

A Short Story By The Distinguished Yiddish Novelist

TO THE LAND OF ISRAEL

By ISAAC BASHEVIS SINGER

Translated by Chanah Kleinerman

say such a thing? And what is the meaning of the Mishna when it declares that the sole difference between the present day and the coming of the Messiah is an independent kingdom? Can that be all? And how long, for example, will it be between the coming of the Anointed One and the Resurrection of the Dead? And when will the flaming Temple descend from the heavens? When? . . . When? . . .

Moishe Blecher lived in a basement, but everything there was clean and neat. A gas lamp burned all day long. The beds were made and covered. No rags lay around, as in other cellar dwellings. Along one wall stood a case filled with volumes of sacred learning. I went there occasionally because Moishe Blecher subscribed to a Yiddish newspaper, and sometimes we had to borrow it. He would be sitting at the table, with his spectacles on his nose; and there too, in the newspaper before him, he would look for news about the Land of Israel, and about those lands where the wars of Gog and Magog would be fought, when God would hurl rocks from the heavens—the regions of the Garden of Eden, of the River Sambatyon and the Ten Lost Tribes. Moishe Blecher knew all about the Lost Tribes, and more than once I heard him say that if he could only leave his family provided for, he would set out to seek our dispersed brothers.

Suddenly the astonishing news spread: Moishe Blecher was departing for Eretz Yisroel—and not alone, but with his entire family. I do not remember his family clearly. It seems to me that he had a grown-up son, perhaps even two. Moishe Blecher's journey to Eretz Yisroel was no capricious whim, but something that had always been part of his very being. One wondered only why he had not gone before this.

I do not remember everything. I was still a young child at the time, and I can recall only some isolated details. People were coming and going to the roofer's cellar flat. They gave him *kvittlach*—written petitions addressed to

God—to be placed at the Wailing Wall, at the tomb of Mother Rachel, or even at the Cave of Machpelah. Old men and women begged him to send them sacksfuls of earth from the Holy Land. Moishe Blecher walked about cheerfully, and his eyes seemed lost in a longing and filled with a happiness not of this world.

One day, at dusk, there rolled into our house court a gigantic wagon, almost an omnibus. To this day I cannot imagine why Moishe Blecher called for such a large vehicle. Perhaps he was taking all his furniture with him? Krochmalna Street was black. Everyone came to bid him farewell. People kissed each other, cried, wished one another that the Messiah might come speedily and the Exile ended. There was about Moishe Blecher's journey a hint of the Redemption, as though he were a forerunner, a herald. If Moishe Blecher was going there with his family, surely this was a sign that the day of the Messiah was near—quite near.

Months passed. Suddenly I heard sorrowful news. My father received a letter and in the letter it said that he, Moishe Blecher, had not been able to find employment in the Holy Land. He was in great want, suffering the pangs of hunger. For weeks he and his family had eaten nothing more than rice and water.

We were all overcome by sadness. For we had all loved Moishe Blecher, and secretly we had hoped that he would remain there and call all the Jews of Krochmalna Street, one by one, to join him. In some strange way, Moishe Blecher had become a close relative to each of us.

It was just before Yom Kippur. On the holy day services were held in our house, and at Mincha, on the eve of Yom Kippur, plates were set up into which everyone dropped a few coins for various charitable causes: the hospital for the poor, the hostel for the destitute, the fund for needy brides. My father set

up a plate on which he placed a piece of paper that bore the legend: "For Reb Moishe Blecher." Under it lay the letter father had received from him.

The men and women who prayed at our services could not donate much. Four, six or ten kopecks were considerable sums. Yet this plate seemed to possess a magic of its own. People dropped into it forty, fifty-kopeck pieces, and even half rubles and rubles. Someone put in a three-ruble note. Everyone was distressed by the news that Moishe Blecher and his family subsisted on rice and water. It was seen as a sign that the Redemption would tarry a while.

After Yom Kippur my father sent the money to Moishe Blecher. With it Moishe Blecher could have bought quite a lot of rice and water (for at that time one had to *buy* water in the Holy Land). But it seemed that Moishe Blecher just could not find his place in Eretz Yisroel. Or was it perhaps that he, the dreamer, could not adjust to the thought that he was now *actually* walking about in that sanctified land? Perhaps the dream had been sweeter for him than the reality? Perhaps he could not make peace with the thought that God's land was ruled by Turks? Or perhaps he bore a grudge against the Halutzim, the unbelievers, who had shaved off their beards and earlocks and disregarded the laws of the Torah—there, in the Land of Israel? Rumor had it that Moishe Blecher was coming back.

Moishe Blecher did return. He was even more sunburned; his skin was more yellow; there were more gray hairs in his beard; and in his eyes there was a radiance that cannot be described with words. Such must be the face of a man who has died, passed through the fires of Gehenna, rested in Eden, but for some unknown reason has been sent back to earth.

He came to our house. My father questioned him for hours. He answered every question. He had been all over. Yet somehow no one could learn exactly why he had returned. There was something he held back.

Once again I saw Moishe Blecher walking over the rooftops. Now he stood still more frequently to stare, to seek something up there in the heights to which he had climbed. Again he came to my father to talk and to ask ques-

tions about verses of the Bible. From the Holy Land he had brought a small sackful of chalky sand, many little stones and pebbles—the remains of ancient ruins and of the tombstones at sacred graves. Whenever someone died, the relatives came to Moishe Blecher and he gave them Palestinian earth free. People wanted to pay him, but he refused to draw a profit from that which was holy and consecrated.

I may be making some mistakes in my telling of this story. But, so far as I can recall, this is what happened later: Moishe Blecher married off his sons. He remained alone with his wife. He no longer needed to work as much. More and more frequently he would sit in the *shtibl* and pore over the holy books. It seems that in the beginning, when he had gone to the Land of Israel, Moishe Blecher had been an opponent of the Zionists who were trying to turn his dream into reality. Moishe Blecher had longed for the Messiah, and only the Messiah. But now he seemed to have come closer to the thinking of the men who called themselves Zionists. *Nu*, if the Messiah does not want to come yet must Jews really wait endlessly? Perhaps God wants the Jews to bring the Messiah by their own efforts? Perhaps Jews must first settle in the Holy Land, and only then would the Righteous Redeemer come? Moishe Blecher began disputing with my father; he argued heatedly. My father maintained that the Zionists were infidels, sinners who would defile Israel. But Moishe Blecher argued: "Perhaps it is destined to be thus? Perhaps *they* are the Messiah ben Joseph? Perhaps *they* will repent and become pious Jews? Who can fathom what Heaven decrees?"

"One must be a Jew *before* one goes to the Land of Israel!" declared my father.

"And what are they? *Goyim*? They sacrifice themselves to help other Jews. They dry the swamps, and they themselves fall ill. They are martyrs. Does that count for nothing?"

"Except the Lord build the house, they labor in vain that build it."

"The first Temple was also built by mortal men, not by angels. Solomon sent to Hiram, the king of Tyre, who furnished him with cedarwood and laborers."

The arguments grew longer and longer. My father began to say that Moishe Blecher had become entangled in the net of the Zionists. "Of course, he is still a good Jew—but something has become confused in his mind." Moishe Blecher even found words of praise for Dr. Herzl.

After a while the discussions ceased. Moishe Blecher wandered about like a lost soul, like one who did not belong to this earth. He began to talk not only to the adults, but even to the young boys. He would sit in the *shtibl*, and the children would question him:

"Is it true that the stars of Eretz Yisroel are as large as plums?"

"It is true, children, it is true."

"Is it true that near the Dead Sea stands Lot's wife, and the oxen lick her because they like salt?"

"I have heard about it."

"Can you hear mother Rachel weeping for the Children of Israel?"

"I myself did not hear. But perhaps a true Zaddik may hear her."

"Reb Moishe, does one eat bread in the Land of Israel?"

"If there is bread, one eats it."

It seemed as though Moishe Blecher was growing childish. But it was only because of his great yearning, for suddenly Moishe Blecher returned to the Land of Israel.

This time there was no large wagon; people did not kiss and embrace in the street; no one gave him *kvittlach* to take along. Moishe Blecher simply disappeared, and it was only later that people began to look around for him, and when they asked what had become of him, they learned that he had been unable to bear the longing and had once more made his way to the land of the Patriarchs—there where figs, dates and almonds grew and goats nibbled on the fruit of the carob tree; where modern young men and women were founding settlements, planting forests and speaking the sacred tongue even on weekdays.

The years passed and no more was heard of Moishe Blecher. But I continued to think about him for a long time. Was he once more eating rice and water? Had he found work? Or had he perhaps gone to look for the Red Jews on the other side of the River Sambatyon? Of such a one as Moishe Blecher one could believe anything. Some secret force—I am

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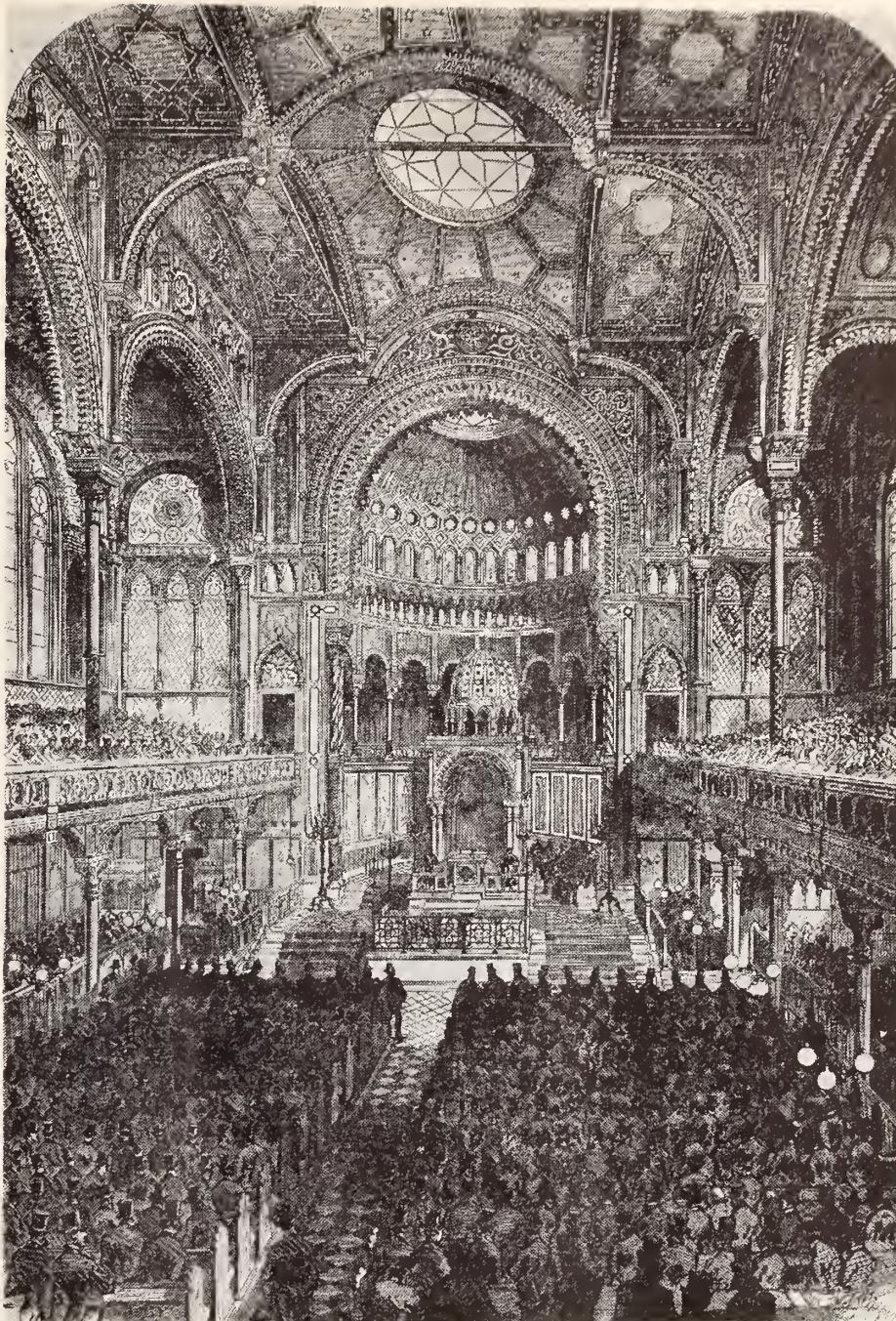
The Synagogues of Europe

By ALFRED WERNER

EVERY year, thousands of American Jews go to Europe, for pleasure, or for business, but in neither case do they fail to visit some of the great museums and cathedrals. Oddly, few of these travelers ever seek out Europe's monuments of Jewish interest, particularly its old synagogues. Many miss these sites either because they are too hesitant to ask local guides or the tourist information centers, "Do you have here any buildings that might be of particular interest to me, as a Jew?"

Having traveled a great deal in Europe both before and after the last war, I must concede that only by special effort can you find your way to places of Jewish interest. They are often located in what is now the poorest section of a city, out of the way of sightseeing buses (a guide whom you may ask for directions to Whitechapel may reprovingly murmur, "You don't want to go *there!*") If you do succeed in reaching your destination, you may note, with surprise, that the inhabitants of a supposedly Jewish quarter have decidedly Gentile features. Shortly after the war, walking along Amsterdam's Jodenbreestraat (literally, "The 'Jews' Broad Street"), I had to spend quite some time finding a single Jew. He was a second-hand clothes dealer. I asked him for an explanation and he stoically answered, "The others are in Auschwitz. . . ."

It may not be easy to locate the old temple you are looking for. In the United States, most of the temples have impressive facades, whereas in Europe nearly all of the interesting synagogues look inconspicuous to the passer-by. This is not necessarily the fault of the congregation that commissioned the building. In the pre-emancipation era, the Christian state did not permit synagogues to be higher than any neighboring church, and took a dim view of any attempt to embellish the facade. (The tradition is continued in Catholic Franco Spain where Jews can worship in private rooms only, and are forbidden to attract attention through loud prayer or chant.) In their insecurity, the Jews themselves were



The Synagogue of Berlin, Opened in 1886

eager to suppress any features that might distinguish their temple. Hence the striking contrast between the unassuming and often even drab exterior, and the sometimes lush elegance of the interior, concealed from potentially hostile and certainly greedy eyes.

While little can be said about the facades of Europe's pre-emancipation synagogues, the interiors show a great deal of variety. Italian synagogues indi-

cate that their congregations were generally richer and more given to ostentation than, say, the Jews of Northern countries. No outright Jewish style or synagogue style can be noted; these houses of worship are simply Romanesque, Gothic, Renaissance, Baroque, Rococo buildings, designed by Christian architects (no Jews could enter that profession before the 19th century) to fit the

requirements of Jewish ritual and Jewish philosophy of life.

For instance, wherever it was possible, special galleries were built for the women, while small synagogues separated the sexes on the ground floor. The synagogue was divided into two parts by a row of columns, but tri-partition was avoided as a reference to the Christian concept of Trinity (only slowly and reluctantly did Jews agree to divide their houses of worship into one broad central nave, flanked by aisles). Even if the Christian authorities had permitted the building of towers, the Jews would not have exploited such a concession, for the church tower, by pointing towards the heaven, expressed an idea alien to Judaism and also served to support a belfry which was useless to Jews.

Unfortunately, no book is available that would do for Europe-bound Jews what "A Jewish Tourist's Guide to the U. S." (Jewish Publication Society, Philadelphia) does for those who travel in this country. Many of the Jewish treasures of Europe and North Africa are superbly described in Marvin Lowenthal's "A World Passed By," but much of the information, having been collected before the Hitler era, is no longer valid, and the volume has long been out of print. Within a short article, however, I cannot go beyond briefly discussing six or seven of Europe's most outstanding older synagogues that have survived the last war. I have, moreover, deliberately refrained from talking about sites that I have not visited myself, or which are out of the way of the American tourist's usual itinerary. I have also omitted buildings that had been converted into churches, such as two striking medieval synagogues of Toledo, Spain, one of which was turned over to the clergy even before the expulsion of the Jews and became Santa Maria la Blanca, while the second, a smaller one, became El Transito after 1492.

Most of the synagogues of Central and Eastern Europe perished during the last war. Since journeys to Iron Curtain countries are generally shunned, few Americans have had a chance to inspect and admire an undaunted survivor, the venerable Altneuschul of Prague, a high-gabled Gothic structure, celebrated in legend and lore, and alone worth an excursion behind the "Curtain." It is, how-

ever, quite convenient to go to Vienna, where a series of lucky circumstances prevented the total destruction of the Stadt-Tempel, the City Synagogue located on Seitenstettengasse, in the very heart of Vienna.

On the bleak ninth of November, 1938, more than two hundred synagogues went up in flames in "Greater Germany," and so eager were the Nazis to wipe out all vestiges of Jewish life that they speedily removed the debris and hastily erected apartment houses or office buildings on the former sites of synagogues. In a few cases, they let the ruins stand—for instance, in the city of Worms, on the left bank of the Rhine. The annihilation of the Worms synagogue, whose Romanesque foundation was laid in 1034, was a loss not only to the Jews, but to all of civilized mankind. While a local Gentile scholar in the last minute, and with considerable danger to himself, was able to rescue some of the priceless documents and ritual objects assembled, nothing could prevent the mob from carrying out their grim destructive task with Teutonic thoroughness.

Compared to the Worms synagogue, Vienna's Stadt-Tempel is a mere baby,

being only one hundred and thirty-three years old. It is, however, important as the only major Jewish house of worship in the German part of Central Europe that, even in a faithful reconstruction, salvaged all of the past glory. The Nazis did not dare to set it afire because all the records of the local *kebillah* were kept in the same compound. But even though these papers (with names and taxation records of every Viennese Jew!) might have been carted away, the new masters would not risk a conflagration in the maze of very narrow, very old streets where a fire could not possibly have been confined.

Emperor Joseph II had issued his revolutionary "Edict of Toleration" in 1782, but even as late as 1826 the Jews of Vienna found it advisable to hide their temple in the interior of a modest, utterly unnoticeable building. The choice of architect was wise: Joseph Kornhaeusl produced a gem of neo-classical style. It is an oval structure, with Ionic columns carrying the galleries for the women, and light streaming in from the cupola. While it was, and still is, an orthodox synagogue (Reform temples are rare in Europe, and none of them are old), it inspires a spirit of classical humanism and enlightenment through the severe nobility



The Portuguese Synagogue of Amsterdam

or a graceful, yet rational, submission to geometric order.

It was there that Franz Schubert, already marked by death, listened to the golden voice of the celebrated cantor, Solomon Sulzer. It was there that in the early 1920's Vienna's fearless chief rabbi, Zevi Peretz Chajes, delivered his attacks on hypocrisy and smugness. But it was also there that the Nazis collected many of the unfortunate ones to be shipped to the death camps in Poland. When, in 1945, those Viennese Jews who had survived as "U-boats" (Jews clandestinely living under the protection of Gentile friends) once again walked into the building, they wept with sorrow: nothing but the walls remained. However, within a year the temple was restored to its former elegance and beauty, and on April 2, 1946, its 120th anniversary could be celebrated with the blessing of the second Austrian Republic.

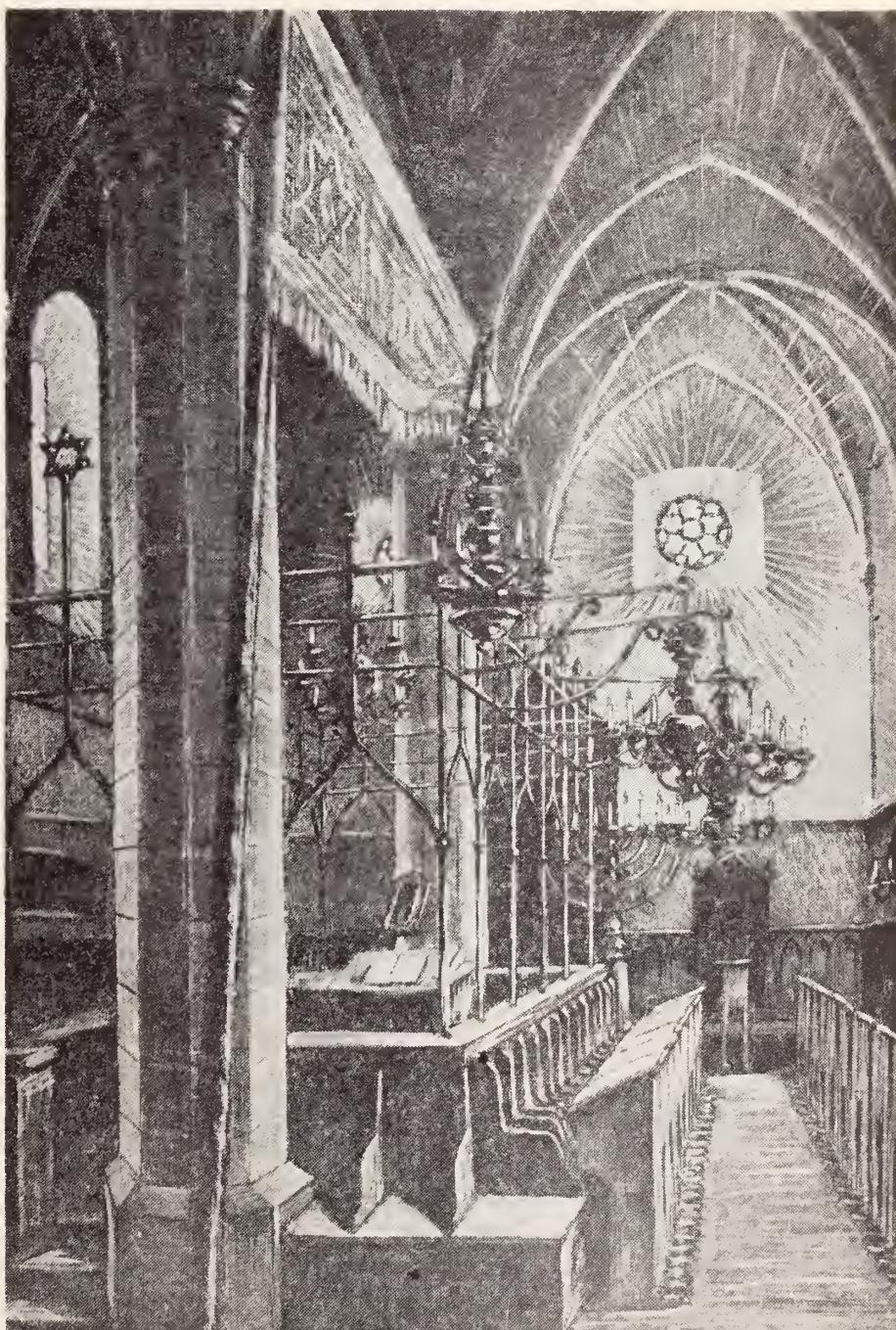
Some of Europe's loveliest synagogues can still be found in Italy where, during the "Dark Ages," there was less anti-Semitism than elsewhere and the inherent kindliness of the Italian people mitigated any anti-Jewish legislation. In our time, the Fascists (unlike their equivalents in the German lands) left the synagogues alone, and if some hotspurs engaged in bombing attacks the damage was never considerable. Only the large and beautiful temple at Leghorn (Livorno) has gone—it was a casualty of war. The visitor will admire superb centuries-old synagogues in Ancona, Ferrara, Mantua, Padua, and other cities, but not in Rome (where the Tempio Israelitico, erected in 1904 on the site of the ancient ghetto, is a rather gaudy, neo-Baroque construction).

A half dozen synagogues are concentrated in the ghetto of Venice, and at least two of them have most splendid interiors. One is the Scuola Grande Tedesca, recently repaired through the aid of the Joint Distribution Committee. It contains an exquisite Ark of gilded sculptured wood in its large oval-shaped hall. Even more exciting is the Scuola Spagnola that, in the words of Cecil Roth, historian of Venetian Jewry, "bears eloquent testimony to the wealth and taste of the cultured devotees who created it." Founded in 1584, the Scuola was enlarged and rebuilt a half century later by Baldassare Longhena, a famous archi-

tect. No better description can be given than the one furnished by the world-traveler, Marvin Lowenthal:

"... Longhena turned the interior into the most grandiloquent synagogue of Italy. The intricate masses of the Ark, pediment on pediment set in the frame of a huge arch resting on the two traditional pillars; the encircling women's gallery swung high under the gilt-and-stucco encrusted ceiling; the marble Corinth-

ian pilasters and draped Roman casements, the carved wainscoting, balustrades, and cornices, and the flamboyant chandeliers, it is all, if you will, rhetoric. But it is hardly fair to set up our modern impotence to wield effective rhetoric as a virtue and canon of taste. With half an eye we should be able to see the delight Longhena took, and the Marranos, newly celebrating their Judaism, received in this grandiose creation."



The Alt-Neu Synagogue of Prague

Paris, which now has the largest Jewish population on the continent of Europe, cannot boast of any synagogues of historical or aesthetic value. All major houses of worship were built after the Franco-Prussian War of 1870-1871, in "styles" that reflect the erudition rather than the originality of the builders. They did not stop to think that in the age of the railway and the telegraph it was not proper, aesthetically speaking, to go back for inspiration to ages long past without adding anything new. Never-

rabbis, incidentally, wear black scutanes, and, with their round flattish hats, resemble Catholic priests.

By comparison, the synagogues in the sleepy towns of Carpentras and Cavaillon in the south of France are tiny, indeed. But they are like jewel boxes from the gallant days before the French Revolution. Cavaillon is quite out of the way, but Carpentras can be reached easily by bus from Avignon in an hour. It was once the capital of the Comtat Venaissin, a papal territory. Its Jewish community

they were at least allowed to pursue their trades and to worship undisturbed. The Carpentras synagogue was established in the 14th century, but in 1743 the town's twelve hundred Jews decided that they wanted a house of worship that would be both handsome and adequate to the needs of the day.

Mademoiselle Blanche Mosse, a septuagenarian spinster, is the caretaker and now the only Jew living in the city. Of the *arba kehilloth*, only Avignon has still a Jewish population (it assembles in a small, simple synagogue, built in the neoclassical style about the middle of the last century). Mlle. Mosse boasts of a decoration received from the French Government for having driven away, single-handed, a group of Nazi soldiers who had become "interested" in the building.

Downstairs are the *mikvah* and the *matzoth* bakery, hewn out of the rock six hundred years ago. The synagogue, with its carved furniture, crystal bronze chandeliers, fluted columns, garlands, and hand-carved balustrades, might be taken for a cheerful salon of the Louis XV period. High up in a niche is a precious little chair—the "Chair of Elijah" that was carried to every house where a circumcision was performed.

Moving from the sunny south up to the clouded skies of Holland, we stop in the magnificent seaport of Amsterdam. Visitors to the Portuguese Synagogue in that city sometimes believe that it was there that the religious dissenter, Uriel Acosta, was punished for his heresies, and that the philosopher, Baruch Spinoza, was excommunicated, but the present structure was dedicated in 1675, many years after these events. While other synagogues served the needs of the Ashkenazic congregations, this was the center of the Sephardic group. The burgomaster's and the aldermen's presence at its dedication indicates the elevated status of the "Portuguese" merchants and the liberalism of the Hollanders in the 17th century.

It is a very large, tall building, seating nearly two thousand persons. There are seventy-two windows, corresponding to the seventy-two names of God. Elias Bowmann the Elder (a non-Jew, of course) was the architect, and so proud were the Dutch of his achievement that some of the better known artists were commissioned to make etchings of both



The Breslau Synagogue

theless, I can recommend a visit to the large and famous synagogue on the Rue de la Victoire (not far from the Opera) to which all the outstanding families of France, including the Rothschilds, belonged and still belong. With its tall marble pillars, galleries with vaulted arches, multi-branched candelabras, stained-glass rose windows, and celestial cupola, it is very impressive. The French

was one of the *arba kehilloth* (four communities) in the northern part of the Provence, the other three being in Avignon, Cavaillon, and Lille-sur-Surges. For hundreds of years the Jews in these towns were under the jurisdiction of the Pope, until Napoleon annexed the region to France. It would be an exaggeration to claim that under the Pope's rule these Jews lived free of any vexations, but

the exterior and the—far more interesting—interior. While all the other synagogues vanished in the terrible period of 1940-1945, during which nine-tenths of the houses in the Jewish section were levelled, this large building miraculously survived, unscathed. But so many members of the congregation were either killed in concentration camps, or emigrated to America, Israel, and other places, that today hardly more than a *minyan* can be found to attend the services.

For a description of this magnificent building on Rapenburgerstraat, I once more turn to "A World Passed By":

"Within, a majestic barrel-vaulted nave flanked by slightly lower and similarly vaulted aisles, the whole supported by twelve mammoth Ionic columns and lit by huge round-arched windows, is the last word in classic dignity and strength."

After praising the beauty of the Ark and the *bimah* (the reading desk), both wrought in Brazilian rosewood, the author gives a description of the service when:

"The lustres hanging between the leaping from the great columns mingle the glow of their 613 tapers—one for each of the Mosaic Commandments—with the scores of twinkling candles among the pews; when polished balustrades, panels and pillars below and long lines of cornice and moulding above break into dancing flame; and the voice of the cantor, as though inspired by the illumination, intones a summons to eye and tongue, 'Arouse thyself, for thy light is come; awake, awake, give forth a song, for the glory of the Lord is revealed upon thee.'"

London's Bevis Marks synagogue, also of Sephardic origin, is fairly old, too. It stands in an eastern section of London where, until the last war, the bulk of the city's Jewry was concentrated, and is named after the short street on which it is located. Nearby, on Duke Street (a continuation of Bevis Marks) once stood the Great Synagogues of the Ashkenazim, also an early 18th century structure. It was destroyed in a Nazi air raid, and has been replaced by a new building.

Bevis Marks was built from 1699 to 1701 by a Quaker, Joseph Avis, who so much respected Jewish tradition that he forbade work on this building on Satur-

days and Jewish holidays. Queen Ann donated a large beam from a ship—it was incorporated in the roof. This is the synagogue with which all the important families of British Jewry have been associated—the Montefiores, Sassoons, Mocattas and others. Benjamin Disraeli's father was a member, but after a long quarrel with the elders he resigned—and thereupon, in 1817, led his children to the baptismal font!

Quite in contrast to French and Italian 18th century synagogues, Bevis Marks is rather simple, resembling both externally and internally an early Protestant meeting-house. Yet it is dignified and noble because of its truly classical proportions, and it is modern insofar as it allows plenty of light and air. Among the treasures preserved in the building, is a painting "Moses and Aaron and the Ten Commandments," with inscriptions in Spanish. The artist, Aaron de Chavez, who died in 1705, is the first recorded Jewish painter to work in England. For a time this painting hung over the Ark in another London synagogue, but it is now kept in the vestry room of Bevis Marks.

The above, of course, not a complete guide to all the surviving old European synagogues. I remember, in particular, the attractiveness of the synagogue in Copenhagen, large and well-proportioned, which is a hundred and twenty-six years old. When, in the fall of 1942, the Nazis threatened to introduce anti-Jewish laws in Denmark, septuagenarian King Christian X informed the chief rabbi that, to demonstrate his solidarity with his Jewish subjects, he would attend the Copenhagen synagogue. He arrived there with his escort, in full dress uniform, and sat through the long services of the High Holidays. A year later, during the Rosh Hashanah services, the rabbi forewarned his congregation that a Nazi raid was imminent (the Danish premier, informed by an anti-Nazi German, had immediately alerted the rabbi), and this was the beginning of the successful exodus across the Oere Sound to safety in Sweden.

To sum up, the samples given so far will suffice to dispel an erroneous notion—namely, that in the past the Jews had no eye for beauty, and that they did not care whether their place of worship was attractive or not. It was only the tragic circumstances of history that often

prevented the pre-emancipation Jew from making his temple as beautiful as possible. As a matter of fact, our religion requires us to pay full attention to the beautification of all aspects of our life. The Jews of Venice, Carpentras, Amsterdam and other cities did have the eyes for beauty, and they used the best available architects and artists to render due homage to the Lord.

A Timely Comment

(Continued from page 3)

the church,—small though it be,—because as Steven said: "For us it is a solemn occasion and a religious one." Because they realized that it was a religious occasion, they wanted the ceremony to be in a building dedicated to sacredness, and to take their vows before the altar of their faith!

What a lesson this should be to so many of our own Jewish people. In these days, in particular, when our Synagogues are so beautiful, how much more meaningful a marriage ceremony must be to a young couple, when they stand on a sacred pulpit before the Holy Ark, than when the ceremony takes place in a secular hall even of the most fashionable hotel!

We Jews, especially, should be sensitive to this truth, for marriage to the Jew is known as *kiddushin*—a sanctifying experience, an aspect of holiness transforming our lives.

What depth of understanding young Rockefeller revealed when he said: "Anne-Marie and I have to live for the rest of our lives on the memory of what goes on in this church!" If all young couples and their parents realized this truth—that the young people will have to live for the rest of their lives on the memory of that important hour, how much happier and more blessed these marriages would be.

I. H. L.

EDITORIAL BOARD

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NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

"I Speak For Myself," the autobiography of John Haynes Holmes.
Harper and Bros.

WE OF the Brooklyn Jewish Center are privileged not only to know Dr. Holmes but to regard him as one of our friends. Ever since we started our public forum in the very early years of our Center's existence we were proud to have had Dr. Holmes every season as one of our lecturers. And he was always among the most popular of all our scheduled speakers. It was not only because of his brilliance and eloquence that he held the audience spell-bound, but because one instinctively felt that it was the conscience of America—nay, the conscience of mankind—that was addressing itself to us.

Dr. Holmes is now retired from his active ministry and public service, and in his 80th year has written a fascinating autobiography. It is titled, "I Speak For Myself" and is published by Harpers. What an interesting life and career is revealed here, and how charmingly it is told!

His parental home, his early life, his studies at Harvard, his marriage and his first experiences in the ministry are all described vividly. Dr. Holmes, from the very start of his ministry, became interested in social problems, and from his pulpit he discussed the economic and social problems which faced America and the world, and he never hesitated to express his views even though these were unpopular and regarded by many as radical. His opinions were often opposed by the lay leaders of his church, but his sincerity was never challenged.

Among the men with whom he worked and whom he greatly admired was Dr. Stephen S. Wise. His evaluation of the man and the work in which they both shared forms a touching tribute to that great tribune of our people. So, too, will the reader be impressed with his description of his visit to Palestine, made at the invitation of the late Nathan Straus, and about which he told in greater detail in a book that he then published.

This reviewer found special delight in the chapter in which he gives his views on preaching. It is a chapter which I

think should be made part of the course in homiletics in every seminary of every denomination, and part of the required reading of those who enter the ministry.

To all who want to enjoy the rare privilege of an intimate glimpse into the soul of one of the spiritual greats of our age and to follow the dramatic life story of one of America's illustrious leaders, this autobiography is unreservedly recommended.

"Die Philozophia Fun Yidentum"
(*The Philosophy of Judaism.*) By
Dr. Zvi Cahn. 2 volumes.

This is a work which will be warmly welcomed by all Jews who love the Yiddish language and are interested in the acquisition of Jewish knowledge through that medium. Dr. Cahn is a recognized Jewish scholar who has the great gift of being able to popularize the most difficult of themes so that the average reader can grasp its significance. What Will Durant has done in his "Story of Philosophy" Dr. Cahn achieved in this very important work. He gives in brief outline the story and essence of Jewish cultural achievements throughout the ages.

Starting with an analysis of the Jewish mind, the role of reason and belief in the moulding of Jewish thinking, he traces the development of Jewish thought from the Bible down to the present day. He has an exceptionally interesting analysis of the uniqueness of prophecy and the contributions of the Jewish prophets, as well as the distinctiveness of the Scriptural writings. This is followed by a study of the Talmudic period, with a fine portrayal of the leading figures in rabbinic literature. He then proceeds with the philosophic epoch and offers in brief outline the leading thoughts of the great Jewish thinkers of the middle ages and of more recent date. Thus he proceeds to the great moulders of modern Jewish thought—Achad Ha-am, Moses Hess, Theodor Herzl and others. He includes a study of the theories of the founders of the Reform movement in Judaism, of what is now termed Conservative Judaism and of Neo-Orthodoxy.

In such a massive study, containing about 900 pages, it may be unfair to

note the omissions of certain theories and of certain personalities which one would expect to find included. The remarkable thing to note is how much the author did include in this work. Nevertheless, one would expect to find in the discussion of Conservative Judaism the name of Solomon Schechter, who, more than any one else, has given to that philosophy both scholarly meaning and interpretation. So, too, one cannot understand the omission of Prof. Mordecai Kaplan and his philosophic contribution in Reconstructionist Judaism. Whether one agrees with his philosophy or not, one must admit that it is one of the unique contributions to modern Jewish thought.

Despite these few omissions, it can be stated unequivocally that here is a work of major proportions which will give to its readers (and we hope they will be numerous) a good understanding of the great contributions of the Jewish mind to the civilization of the world, and a deeper appreciation of the greatness and glory of our cultural and spiritual heritage.

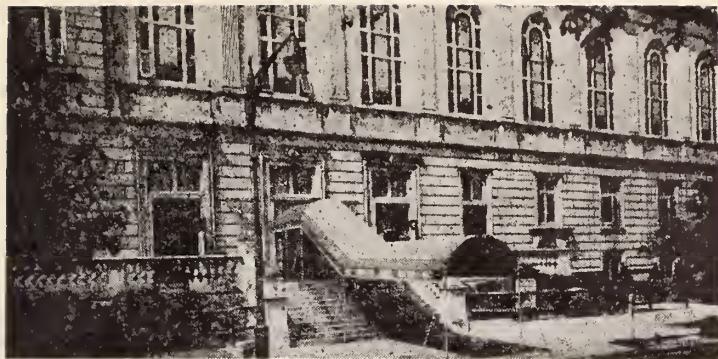
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NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5720, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5720 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Dr. Moses Spatt, *President*

Hon. Maurice Bernhardt, *Vice-Pres.*

Emanuel Cohen, *Vice-Pres.*

Frank Schaeffer, *Vice-Pres.*

Fred Kronish, *Treasurer*

Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of

our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5719 and hopes for an even more successful season in 5720.

With best wishes for a *Shana Tova Umesuka*.

Mrs. Julius Kushner, *President*

Mrs. Joseph J. Krimsky,

Mrs. Abraham Meltzer,

Mrs. Herman Soloway,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown,

Mrs. Bernard Mattikow,

Recording Secretaries

Mrs. Fanny Buchman, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLY DAYS SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Friday, Saturday evenings, October 2nd and 3rd, at 6:15 o'clock, and on Saturday and Sunday mornings, October 3rd and 4th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is deliv-

ered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on

Sunday evening, October 11th, at 6:20 o'clock.

Yom Kippur services will begin on Monday morning, October 12th, at 8:00 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Alan Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Friday and Saturday evenings, October 2nd and 3rd, at 6:15 P.M., and on Saturday and Sunday mornings, October 3rd and 4th, at 7:30 A.M.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Sunday evening, October 11th, at 6:20 P.M.

Yom Kippur Services—Monday, Oc-

tober 12th, will begin at 8:00 A.M., Torah Reading will be at 10:30 A.M., Yizkor services will begin at 11:15 A.M., Musaf services will start at 12 Noon, Minha services will be held at 4:00 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Friday and Saturday evenings, October 2nd and 3rd (Rosh Hashanah), at 6:18 P.M.

On Yom Kippur, Sunday evening, October 11th, candles will be lit at 6:10 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, October 12th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Saturday and Sunday, October 3rd and 4th, at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, October 11th, at 6:15 o'clock.

The services on Yom Kippur will be held Monday morning, October 12th, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Adult Institute Opens Oct. 28

The 27th year of the Institute of Jewish Studies for Adults will begin with registration on Wednesday evening, October 28 at 8 P.M. This Institute offers courses in Hebrew, History and Religion. In conjunction with the Ritual and Religious Service Committee, the Institute offers a course in the study of

the Mishnah. A faculty of the highest quality teachers present these courses. The formal opening of the classes will take place on Wednesday evening, November 4 at 8 P.M. The first session of the Mishnah class will be held on Sunday morning, November 1st at 10 o'clock. Those interested in getting further information about these courses are asked to apply to Mrs. E. N. Rabinowitz, Registrar, who is on the third floor of our building.

Mishnah Class

The Mishnah Class of the Brooklyn Jewish Center, which has won recognition for its success in bringing the teachings of rabbinic Judaism to the membership of our Center, will resume its sessions on Sunday morning, November 1st at 10 o'clock. Please watch the bulletins for further information.

Personal

The Kings County Medical Society will tender a dinner at the Hotel St. George in honor of its outgoing President, Dr. David Kershner, one of the members of our Center, on Wednesday evening, November 11th. The guest speaker on that occasion will be Rabbi Benjamin Kreitman, who will speak on "Religion and Medicine."

United Synagogue Convention

The Biennial Convention of the United Synagogue of America will be held at the Concord Hotel, Kiamesha Lake, N. Y., from November 15-19. The maximum reservations accommodated will be 200. Members who are interested in representing the Center are requested to contact Mr. Benjamin Markow for their reservations.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to our Sexton, Rev. Meyer Rogoff.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Sunday, October 3rd for Rosh Hashanah and will reopen on Monday afternoon, October 5th, at 3:00 o'clock for men.

The following week, on Sunday, October 11th (Erev Yom Kippur), the Gym and Baths Department will be open for men from 10 A.M. to 2 P.M. and for boys from 1:00 to 3:00 P.M.; and will be closed Monday, October 12th (Yom Kippur), and reopen, Tuesday

morning, October 13th, for women, at 10:00 A.M.

CENTER MOURNS GREAT LOSSES

During the summer our beloved institution has suffered irreparable losses in the death of a number of our revered members. We offer our sympathies to the families of all of them.

We mourn in particular the loss of three members of our Board of Trustees who have been wholeheartedly dedicated to the work of our Center.

Mr. Isidor Fine who served as the president of our institution from 1929 to 1932 and who, from the moment he became affiliated with us to the moment of his death, was active in the leadership of our institution, passed away on June 30, 1959. It is difficult to tell in words the loss that his death is to our Center. His mind, heart and soul were dedicated to every phase of our activities.

On August 14, 1959 we suffered the loss of Mr. Sol Sussman who for many years was a trustee and at the time of his death was an honorary trustee. He was loved and revered by all who knew him for his great devotion to our institution. He was proud of our achievements and he experienced joy every time he came to our building.

And on August 30, 1959 we suffered the loss of Mr. Moses Ginsberg who was one of the original founders of our institution and throughout the 40 years of the Center's existence regarded the Center as his beloved child. He took a vital interest in all that transpired within the walls of our institution. His death is an irreparable loss to us and we recall with reverence and gratefulness his many services in every possible way to the success of our Center.

We express deepest sympathy to the families of these trustees and we pray that our Heavenly Father may grant them and all mourners the comfort and consolation they so sorely need.

ISRAEL H. LEVINTHAL.

Change in Friday Gym Schedule

Beginning with October, the Friday schedule in the Gym and Baths Department will be for men and boys from 1 to 4 P.M. The schedule during the week remains the same. On Friday, October 2, the department will close at 3 P.M., because of the holidays.

YOUNG FOLKS LEAGUE

ON this eve of Rosh Hashanah may I take the opportunity of wishing you and your families a very happy and prosperous New Year. We, in the Young Folks League, look forward to a year that will see all our most ambitious desires realized and a year that will usher in the period when "nation shall not lift up sword against nation."

With the advent of the High Holy Days we are shocked into the realization that the summer has finally come to an end. No more weekends at Fire Island; no more jaunts to Westhampton or Tanglewood. Even Nantucket, Green Mansions, Tarleton and Tamiment become dead issues as we prepare for winter's onslaught.

For those of us who stayed in the city during the summer months, the Center's roof offered a bit of relief from the heat each Wednesday evening, and a place to compare notes about the past weekend or make plans for coming weekends. Of

course ice cream and soda were served to soothe our parched palates.

Although the summer is usually considered a time for relaxation, your programming committee has been working full time to assure you that the fall season will be among the greatest in the history of YFL. Tentative preparations have been made to satisfy every interest ranging from square dances, movies on ski instruction, cultural questions and popular dance instruction. Speakers have been lined up from such sources as New York's newspapers, the motion picture industry and the Margaret Sanger Research Bureau.

Be active and attend each meeting. Make it your New Year's resolution to do so. You'll meet new friends and renew old acquaintances while you share in the pride we all have for the NEW Young Folks League.

ARTHUR J. VIDERS, President.

Youth Activities New Look

PLANS have been completed to improve and intensify our Youth Activities Department.

Club meetings for young men and women beginning with the age of 10 through college age will be held on Tuesday and Thursday evenings from 8 to 10 P.M.

The gym, pool, and lounge program will be held on Sunday afternoons from 2:30 P.M. to 5:30 P.M. Whenever the facilities permit, special functions will be held on Saturday nights.

The Oneg Shabbat and Junior League,

will be augmented and meet regularly on Sabbath or Thursday evening.

The theme of the program will be a monthly project which all groups will pursue on their own levels. Among the projects now planned are: "Ask the Rabbi Quiz," "A Youth Trial," "A Book Quiz," "A Songfest," "Hannukah Celebration" and an End of the Year Dance.

All eligible youngsters who have not as yet registered to participate in the program are urged to do so now at the Center on Tuesday and Thursday evening and Sunday afternoon.

Youth Congregations

WE ARE pleased to announce that the Youth Congregations have begun meeting for the new season on Sabbath and Holy Day mornings. Mr. Leo Shpall and Mrs. Evelyn Zusman will continue to lead and supervise their respective Congregations. A very active and fruitful year is anticipated for the many children and teen-agers who come

for worship and prayer. We welcome once again Rabbi Mordecai Lewittes to the Junior Congregation for the High Holy Days. He has been a great inspiration to the young people and has made the prayers meaningful to them.

L'shonoh Tovo Tikosevu.

HARRY GOLDSTEIN, Chairman,
Youth Congregations Committee.

PAGING SISTERHOOD

Because of the summer news hiatus, the full Sisterhood Page, edited by Mrs. Benjamin Kreitman, will be resumed in the next issue.

ONE of the names by which Rosh Hashanah is frequently known is Yom Hazikaron, the Day of Remembrance. And we members of Sisterhood have much to remember as we stand now on the threshold of a new year. We recall with a warm glow of satisfaction our many successful functions of the past year, and pray that in the year to come, we will see the attainment of even higher goals. At this season we cherish the memories of those of our members who are no longer with us, *zichronam liv'racha*, may their remembrance ever be a blessing, inspiring us to emulate their examples of devotion and service.

And finally, as we approach this Yom Hazikaron, this Day of Remembrance that marks the coming of a new year, we pray that God remember us for good, that He grant each of us a long, healthy, and useful life, and bless us with peace in our hearts, in our homes, and in all the world.

Eloheinu V'eloke avotenu, zochrenu b'zikaron tov l'fanecha.

Our God and God of our fathers, grant us a good remembrance in Thy sight.

SARAH H. KUSHNER,
President.

SISTERHOOD'S ANNUAL LUNCHEON

Wednesday, October 28th
12:30 P.M.

Make your reservations with
Mrs. Herman Soloway, Chairman
PR 4-6169

Mrs. Louis Bady, Co-Chairman
SL 6-1313

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

BLUMENKRANZ, HARRY: Married; Res.: 426 Eastern Parkway; Bus.: Millinery Buyer, 1 W. 39th St., N. Y.

DWOSKIN, HARRY: Widower; Res.: 658 Montgomery St.; Bus.: Bindery, 216 William St., N. Y.; *Proposed by* Emanuel Altstok.

FRIED, HYMAN: Married; Res.: 50 Plaza St.; Bus.: Lawyer, 515 Madison Ave., N. Y.; *Proposed by* Abraham W. Slepian.

FRIEDMAN, LEO: Married; Res.: 32 Ludlam Place; Bus.: Garage, 484 Sterling Place; *Proposed by* Mrs. Al Hellman.

GOMER, ROBERT: Married; Res.: 232-12 Seward Ave.; Bus.: Window Products, 202 Utica Ave.; *Proposed by* David M. Gold.

GOODSTEIN, REUBEN: Single; Res.: 565 Alabama Ave.; Bus.: Sales Clerk, *Proposed by* Sam Catok, Milton Slow.

GREENWALD, HERMAN: Married; Res.: 660 Crown St.; Bus.: Principal P. S. 219.

HORNSTEIN, WILLIAM: Single; Res.: 1001 President St.; Bus.: Engineer, Hewlett, L. I.; *Proposed by* Alexander Hornstein.

HOROWITZ, MISS ANNA: Res.: 176 Clarkson Ave.

LIEBIS, MARTIN: Married; Res.: 585 Montgomery St.; Bus.: Post Office Clerk; *Proposed by* Dr. B. Horowitz, Leo Altman.

LEON, JACOB W.: Married; Res.: 1013 President St.; Bus.: Wines, 670 Columbus Ave.; *Proposed by* Dr. Joseph Horowitz, Max Lovett.

MAZLIN, HYMAN: Single; Res.: 1745 President St.; Bus.: Production Manager, 576 Broadway; *Proposed by* Arthur J. Viders.

PERLEY, MARVIN: Single; Res.: 100 East 96th St.; Bus.: Credit Promotion, 550 West 59th St.; *Proposed by* Dr. Morris Spielfogel, Herbert Kaplan.

PODVOLL, DR. SAMUEL: Married; Res.: 519 Lefferts Ave.; Bus.: Physician.

POTASHNICK, AARON: Married; Res.: 925 Prospect Place; Bus.: Shoe Mfg., 456 Johnson Ave.; *Proposed by* Abraham W. Slepian, Henry H. Gross.

SCLAR, GEORGE: Married; Res.: 319 New York Ave.; Bus.: Restaurant, 895 Manhattan Ave.

SHILDKRAUT, NORMAN: Single; Res.: 397 Troy Ave.; Bus.: Accountant, 30 East 40th St.; *Proposed by* Morton and Daniel Klinghoffer.

SILBERMAN, HARRY: Married; Res.: 554 East 26th St.; Bus.: Interviewer, N. Y. State Employment; *Proposed by* Elmer Riffman, Louis Hoffnung.

WASSERMAN, RABBI MORRIS: Married; Res.: 1089 Coney Island Ave.; *Proposed by* Isaac Schrier.

WEINBERGER, RICHARD: Married; Res.: 35 East 94th St.; Bus.: Electrical Engineer, Woodside, N. Y.; *Proposed by* Arthur J. Viders, Judy Liffman.

WEINER, AARON H.: Married; Res.: 920 Ralph Ave.; Bus.: Pharmacy, 5920 Snyder Ave.; *Proposed by* Max Crawford, Robert Gutchman.

ZIMMERMAN, HOWARD: Single; Res.: 826 Crown St.; Student; *Proposed by* Eliot Hyman.

Reinstatements

BERKSON, MYRON: Single; Res.: 300 Sullivan Place; Student.

FUCHS, EDWARD: Single; Res.: 137-88 60th Ave., Flushing, L. I.; Bus.: Salesman, 315 W. 36th St.; *Proposed by* Philip Amster.

MANN, ABRAHAM: Married; Res.: 763 Eastern Parkway; Bus.: Furniture, 428 Flushing Ave.

OSHER, LEON: Single; Res.: 1199 Dean St.; Bus.: Plastics, 76 Madison Ave., N. Y.

POPOLOW, MACK J.: Married; Res.: 620 Montgomery St.; Bus.: Theatre Ticket Agency, 227 West 45th St., N. Y.

Additional Applications

HALPERN, ARTHUR: Single; Res.: 351 Hinsdale St.; Bus.: Insurance, 26 Court St.; *Proposed by* Nathan Fein.

KRAMER, MRS. HAZEL: Res.: 1267 President St.; *Proposed by* Max Lovett.

LANGE, JACOB: Single; Res.: 664 Ralph Ave.; Bus.: Teacher, 600 Kingston Ave.

RUGOFF, ROBERT: Res.: 327 Kingston Ave.; *Proposed by* Abraham Meltzer.

JAMES J. JACKMAN,
Chairman, Membership Committee.

CAMPAIGN FOR MEMBERSHIP

Let's continue our campaign for membership by exerting ourselves just a little. Bring your friends and neighbors into our building; introduce them to all of our membership activities.

Talk membership—think membership—carry application blanks and brochures with you—there are many advantages in Center membership.

LET'S START OUR NEW SEASON WITH A RECORD ENROLLMENT!

Remember! Membership is the Lifeblood of Every Institution.

Membership Rates

\$65 per year for married members

\$45 per year for single men

\$30 per year for girls

Sustaining Membership

Join the growing list of members who voluntarily contribute annual family dues of \$100.00 in greater appreciation of the services of the Center.

**JAMES J. JACKMAN,
Membership Chairman.**

Golden Age Club

The Golden Age Club of the Center has resumed its regular meeting schedule. The meetings will continue to be held every Wednesday afternoon at 1:00 P.M.

Best wishes to all for a Happy and Healthy New Year.

**MRS. PAULINE GOLDMAN,
President.**

THE YOUNG FOLKS LEAGUE

Cordially Invites You and
Your Friends to Its Annual

YOM KIPPUR NIGHT DANCE

**Monday, October 12, 1959
8:45 o'clock**

- Murray Baum and his Orchestra
- Cocktails and Refreshments
- Free checking

Contribution — \$3.00

ROSH HASHANAH GREETINGS

אהולים לכבאים לשנה טובה:

שנת אשר, בנין ויצירה למדינת ישראל,
ולכל חברי "המרכז היהודי דברוסלון",
ולכל ישראל באשר הם שם.

ברוך זילג וטובה אידלמן, ב"ב ונכדיה

1160 President Street
Brooklyn 25, New York

a Happy New Year

Mr. and Mrs. David Borger

1039a President Street

extend New Year Greetings to
their relatives and friends

Mrs. Moses Ginsberg

AND FAMILY

extends best wishes for a Happy New Year to all
Officers, Trustees, Directors and Members
of the Center, as well as to their
friends and relatives

A Happy New Year

MR. and MRS. JULIUS KUSHNER

AND SONS

798 Montgomery Street

SENATOR

FRED G. MORITT

extends best wishes for the New Year to all

לשנה טובה כתבתו

MR. and MRS. ISRAEL ROGOSIN

DR. and MRS. MOSES SPATT

AND FAMILY

505 Eastern Parkway

*Extend New Year Greetings to All Members of the Center,
Their Relatives and Friends*

A Happy New Year

MR. and MRS. HARRY STRONGIN

135 Remsen Street

Brooklyn, N. Y.

EASTERN PARKWAY ZIONIST DISTRICT No. 14

DR. MILTON SCHIFF,
President

HON. MAURICE BERNHARDT,
Chairman of the Board

לשנה טובה תכתבו

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AND FAMILY

1349 President Street

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AND FAMILY

MR. and MRS.

PHILIP A. LEVIN
AND FAMILY

60 Plaza Street

MR. and MRS.

ABRAHAM LEVY
AND FAMILY

750 St. Marks Avenue

A Happy New Year

MR. and MRS.

HENRY A. SPITZ
AND FAMILY

135 Eastern Parkway

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117 Hamilton Drive
Chappaqua, N. Y.

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985 Park Place

DR. and MRS.
ABRAHAM A. BERNHARDT
839 Eastern Parkway

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Hotel Granada

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BEN BOOTH
AND FAMILY
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Lawrence, L. I.

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DAVID FARBER
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2 Fifth Avenue
New York City

A Happy New Year

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MR. DAVID GOODSTEIN
AND FAMILY

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HENRY H. GROSS
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of the
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THE YOUNG FOLKS LEAGUE
of the
BROOKLYN JEWISH CENTER

THE JUNIOR LEAGUE
of the
BROOKLYN JEWISH CENTER

THE YOUTH GROUPS
of the
BROOKLYN JEWISH CENTER

a Happy New Year

THE MEN'S CLUB
of the
BROOKLYN JEWISH CENTER

THE PARENT-TEACHER
ASSOCIATION
HEBREW SCHOOLS
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MR. JACK STANG

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New York

A Happy New Year

MRS. SOL SUSSMAN

CHILDREN AND GRANDCHILDREN

MRS. ALBERT A. WEINSTEIN

AND FAMILY

921 Washington Avenue

A HAPPY NEW YEAR

from

Ratner's

BAKERY and DAIRY RESTAURANT

138 Delancey Street

Foot of Williamsburg Bridge, New York 2, N. Y.

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Mr. and Mrs. M. ROBERT EPSTEIN
701 MONTGOMERY STREET

Mr. and Mrs. CHARLES FINE
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Mr. and Mrs. I. JOSEPH GEDULD
MELVYN and ROCHELLE
370 OCEAN PARKWAY

A Happy New Year

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Mrs. JOSEPH GOLDBERG
CHILDREN and GRANDCHILDREN

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3211 AVENUE I

Mrs. PAULINE GOLDMAN
576 EASTERN PARKWAY

Mr. JOSEPH GOLDSTEIN
3500 SNYDER AVENUE

Mr. AARON GOTTLIEB
486 BROOKLYN AVENUE

Mr. and Mrs. ISIDOR GRAY
AND FAMILY
1004 LENOX ROAD

Mrs. FRANK J. HIRSCHHORN
175 EASTERN PARKWAY

Mr. HAROLD KALB
1584 St. JOHN'S PLACE

Mr. BENJAMIN KAPLAN
1632 CARROLL STREET

Mr. and Mrs. LEO KAUFMANN
AND FAMILY
192-15B—169th AVENUE
Fresh Meadows, L. I.

Mr. and Mrs. JOSEPH J. KRIMSKY
AND FAMILY
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Mr. and Mrs. ALFRED LEVINGSON
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Mr. and Mrs. BENJAMIN Z. LEVITT
AND FAMILY
30 OCEAN PARKWAY

Mrs. MARGARET LEVY
AND FAMILY
11 LUDLAM PLACE

Mr. and Mrs. AKIBA MARGOLIN
CHILDREN, GRANDCHILDREN AND
GREAT-GRANDCHILDREN
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AND DAUGHTER MYRNA
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2676 WEST 3RD STREET

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320 EAST 72ND STREET
New York City

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AND FAMILY
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Mr. and Mrs. JOSEPH STARK
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Mrs. I. WIENER
AND FAMILY
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Mr. and Mrs. HARRY ZIRINSKY
140 — 8TH AVENUE

Mr. and MRS.

ADOLF HIL KAUFMANN

Mr. and MRS.

MEYER ROGOFF

ANNUAL MEETING, OCTOBER 22

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 22, 1959 at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary.*

List of members placed in nomination as officers, members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center

OFFICERS

President.....	DR. MOSES SPATT	Vice-Pres.....	FRANK SCHAEFFER
Vice-Pres....	HON. MAURICE BERNHARDT	Treasurer.....	FRED KRONISH
Vice-Pres.....	EMANUEL COHEN	Secretary.....	HARRY BLICKSTEIN

MEMBERS OF THE BOARD OF TRUSTEES

(For a term of three years ending Annual Meeting October 1962)

Hon. A. David Benjamin	Max Goldberg	Dr. Moses Spatt
Hon. Murray T. Feiden	Max Herzfeld	David Spiegel
	Fred Kronish	

(For a term of one year)

Benjamin Markowe

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Adelman, B. J.	Hoffman, Jacob	Meyer, Mrs. Lawrence
Albert, Abe	Hoffman, Leon	Michelman, Abr.
Alstok, Emanuel	Holtzmann, Howard	Miller, Dr. Sol.
Amster, Philip	Horowitz, Dr. Irv.	Morris, Joseph
Ballas, Max	Horowitz, Irv. S.	Morse, Robt. A.
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Becher, Harold	Jackman, James J.	Moskowitz, Mrs. Benj.
Beldock, Hon. George	Jackson, Nathaniel H.	Ostrow, Theo. D.
Berman, Aaron	Jacobs, Gerald	Palatnick, L. J.
Berman, Dr. Harry	Kahn, Carl A.	Palley, Samuel
Bernhardt, Mrs. M.	Kahn, Dr. Julius	Pashenz, Herman
Blacher, Chas.	Kalb, Harold	Ratner, Abr. E.
Brief, William	Kaplan, Benj.	Riffman, Elmer
Brown, Harold M.	Kaplan, Israel	Rosenfeld, M. J.
Buck, Bernard L.	Kaufmann, Leo	Rubenstein, Chas.
Burros, Elias	Kestin, Samuel	Schaeffer, Mrs. F.
Caplow, Samuel	Klinghoffer, Morton	Scheinberg, Jos
Chasin, Stanley	Klinghoffer, Mrs. M.	Schiff, Lawrence
Cohen, Dr. Irv. L.	Kopp, Alexander	Schiff, Dr. Milton
Cooper, Harry	Kozinn, Maurice	Schwartzwald, Hon. J.
Crawford, Max	Kramer, Israel	Seril, Abraham
Doner, Rabbi Jacob S.	Kramer, Louis	Siegel, Hon. Wm. I.
Epstein, Mrs. M. R.	Kramer, Morris	Slepian, Abraham W.
Friedberg, Nathaniel	Kushner, Mrs. Julius	Smerling, Wm.
Gartenberg, Samuel	Levenson, Dr. Samuel	Soloway, Herman
Glass, Seymour	Levin, Philip A.	Soloway, Mrs. H.
Glickman, Alvin	Levy, Abraham	Spatt, Milton
Gluckstein, Ira I.	Levy, Joseph, Jr.	Spiegel, Ike D.
Goldfein, Dr. Milton	Levy, Mrs. M. M.	Stark, Hon. Abe
Goldsmith, Herman	Lindenbaum, Hon. A.	Steingut, Hon. Stanley
Goldstein, Harry	Lowenfeld, Mrs. I.	Strongin, Harry
Goody, Chas.	Margolin, Akiba	Traub, Morris
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Gutchman, Robert	Meltzer, Mrs. A.	Wolk, Frank
Harrison, Emanuel	Meyer, Lawrence	Zirn, Abraham H.

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Mrs. Benj. Moskowitz

Abraham E. Ratner
Jack Sterman
Arthur J. Viders

To the Land of Israel (Continued from page 6)

tempted to say a biological force—linked him to the Land of Israel. The Holy Land was stamped upon his very face, which indeed looked like a map of it.

Sometimes, at night, when I would stand on the balcony and look out upon Iron Street, where the gas lamps seemed to be smaller, brighter, and closer together, I would imagine that there was the Land of Israel, perhaps because Iron Street was the most distant place I could see.

MEN'S CLUB

THE past season has been a successful one. Attendance exceeded all expectations, programs were top-notch and attracted most of our members.

The coming year will prove to be equally attractive. Already we have arranged with Mr. Aaron Koota, Chief of the Rackets Bureau of the Kings County District Attorney's Office, to speak to us on Monday evening, October 19th.

Men's Club members know how enjoyable our activities have been. An invitation is extended to all unaffiliated male Center members to join with us and make our programs even better.

Remember that we generally meet on Monday evenings at least once a month. Note the Aaron Koota talk in your diary. We want Mr. Koota to see a large attendance. A delightful collation will follow the discussion.

On behalf of the Executive Committee of the Men's Club and its entire membership, we extend to all of you and your dear ones "Leshono Tova Tikosevu." May all of you be inscribed in the Book of Life for a healthy and happy New Year.

THEODORE D. OSTROW, *President.*

A Correction

In the last issue of the *Review* the article by Dr. A. J. Heschel was incorrectly presented. It should have been described as part of: "Between God and Man: An Interpretation of Judaism, from the writings of Abraham J. Heschel, selected, edited and introduced by Fritz A. Rothschild. Published by Harper and Bros., New York, 1959. \$5.00."

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